Regd. No. L 7676

The TAHRIK-i-Jadid

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Editor :
NASEEM SAIFI

TABOOK 1354 H.S. SEPTEMBER 1975 C.E.

The Prophet Day Meeting in Mauritius

was attended by the H. E. the Prime Minister of that country also.
The picture shows him fifth from the left.

ماریشس میں سیرۃ النبی صلی اللہ علیہ وسلم کے جلسہ

میں جو گذشتہ ایام میں احمدیہ جماعت نے منعقد کیا ۔ وہاں کے وزیراعظم نے
بھی شرکت فرمائی ۔ آپ تصویر میں بائیں طرف سے پانچویں ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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SEPTEMBER 1975

Editor
NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Malfoozat

TRUE WORSHIP

We should worship God, only for His sake (i.e. worship for worship's sake and for no worldly gains) and we should not link it with other things nor it should be based on other (worldly) intentions. The appropriate action (Amal-i-Salih) is the one which has nothing to spoil it. If one wishes to be partly for religion and partly for the world, it would tantamount to spoiling the actions. We must try to refrain from such things. God does not like the people who act that way.

Appropriate action is that which is done for the sake of God (i.e. to win His pleasure and in obediente to His command). In this case, God Himself begins to nourish the person and provides him from Himself. But this is just a grace of God. It does not behove the man that while worshipping God he should think of such things. God says: Your Provision is in the heavens. You know when some body loves a person, his love is consider-

Continued on page 3

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THE HOLY PROPHET
THE BEST EXAMPLE FOR MANKIND

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ON Friday the 28th of March 1975, Hazrat Khalifatul Masih III told the Jamaat in his Friday Sermon delivered at the Masjid Aqsa that the Jamaat very strongly believes that the Holy Prophet, peace and blessings of Allah be upon him, is the greatest of all the prophets and the most perfect and comprehensive human manifestation of the attributes of God. It is he who achieved the greatest God-realisation and that really means that since the creation of the human race on this planet nobody has ever had that much of God-realisation, nor will anybody have till the ending of the days.

Huzur further said "It is this aspect of his life that makes him the greatest benefactor of the human race. The sympathy that he had for every one and the way he acted for the good of the human beings, and also taught others to how sympathy, is simply unmatched. He being the prefect human manifestation of the attributes of God is the best example that Allah has placed before us to follow in order to achieve success in this world as well as in the next world. The Holy Quran mentions this fact very clearly and even tells the people to follow him so that God may forgive their sins and show affection towards them.

"In this Age that we are living in, the spiritual son of the Holy Prophet, the Promised Messiah and Mahdi, has very clearly and vividly placed before us the true teachings of Islam so that we may follow them and obtain all the gains that God promises to the doers of good in accordance with the Shariat of Islam. That the Jamaat is really benefitting from the teachings of Islam is quite clear from the fact that their link with God is well established. They have dreams which come to pass without any variation. That definitely is a proof of the fact that they are acting upon the teachings of Islam and reaping the sweet fruits."

"This also shows," Huzur said, "that the prophecy of the dominance of Islam over other religions through the Mahdi and his Jamaat is being fulfilled. It is now upto the members of the Jamaat to try all they can to see that the day of the final victory of Islam is brought nearer. Every one of us wishes that this victory should take place in his own life time. It may, of course, take some time, but it must come to pass; it has been destined by God and nobody can stand in the way of the dominance of the religion of God. Let the members of the Jamaat realise their responsibilities and act in accordance with the need of the time."

Huzur prayed for the Jamaat that everybody may be enabled to win the pleasure of God.

MESSAGE

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بسم اللہ الرحمن الرحیم ——— نحمدہ و نصلی علی رسولہ الکریم

خدا کے فضل اور رحم کے ساتھ

ھوالنـــاصر

My dear Brothers and Sisters,

Assalamo Alaikum wa rahmatullahi wa barakatohoo.

I have been unwell for the past many months. Although I am feeling much better now, I am not getting fully recovered. The medical advice is—and the elders of the Jamaat in Pakistan as well as the friends abroad express the same wish—that I should go abroad for diagnosis and treatment. After prayers and Istikhara I am now going out of Pakistan for a few weeks. The friends should pray that God who is the real granter of recovery may shorten the period of tests and diagnosis and treatment and I may return earlier than expected, with full health.

The great responsibilities that our Gracious God has put on our weak shoulders and the glad tidings that He has given us as a result of fulfilling our responsibilities, demand that we display perfect obedience and full vigour and keeping all the necessary conditions in view we should act most appropriately and obeying Allah to the best of our abilities we should remain united and serve our fellow beings. We should mould our lives in full conformity with the example given by the Holy Prophet, peace and blessings of Allah be upon him. You must remember that we have enmity for none and we pray for everyone. We ask our Lord to grant good to everybody. We have full confidence that our beloved Allah will provide the means of salvation for the world and the human race will gather itself at His feet and become one unified nation. Every body's heart will be filled with the love of the Holy Prophet, peace and blessings of Allah be upon him.

You should therefore remain united in love and affection and you should be praying for all the human beings that Allah may change their hardships into comforts.

Whereas you will be praying for me and for the Jamaat, you should also be praying for your beloved country that God may provide her the means of prosperity, stability and progress. May God be with you. May you and we pass our days in the gardens of His pleasure. Amen.

Your Imam who prays
for you all the time.
MIRZA NASIR AHMAD
Khalifatul Masih III
4 Zuhur 1354 — 4 August 1975

Continued from page 1

ed to be sincere only if he has no other motive behind it. The true love, in this world, exhibits itself in the affectionate feeling of the mother for her child, for, she has no ulterior motive; her love gushes forth from her natural feelings. Even if a king were to tell a mother not to undergo hardships for her child and for doing that none would question her whether the child lives or he dies, she would refuse to obey him and would be annoyed with the king for this suggestion of his and she would think that the king is actually talking of the death of the child.

(Malfoozat Vol. 9, pp. 96, 97)

Notes & Comments

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The Holy Quran

Commenting upon a verse of the Holy Quran, Hazrat Muslih Maud, may God be pleased with him, says (in Tafsir-i-Kabir Vol. V Part II, page 496) : "One kind of belief is that some one just utters the words hypocritically that he believes and the people around him take him for his word and look upon him as if he has really believed. But God knows the truth about his act of believing, and He also knows that he is a hypocrite and that he is just joking with the people. There is another kind of belief and that is, that one knows nothing about belief and yet he thinks in himself that he knows all about it. There is yet another kind of belief. And that is that the man really understands what belief in truth means and people also know that he is a true believer and God also testifies to this fact. The likeness of this man is the likeness of the tree which is deep-rooted and the windstorms can have no effect on it.

"The likeness of the first kind of belief (mentioned above) is the likeness of a man who pulls out a tiny plant and holds it in his hand. The roots of this plant have no link with the soil. The likeness of the second kind of belief is the likeness of a tree which is having its roots just on the surface of the earth ; they have not gone deep in the soil. This tree can be pulled out very easily. The likeness of the third kind is the likeness of a huge tree the roots of which are very deep in the earth. This is the real belief and it is this belief that makes a man deserving of salvation. This kind of belief must be accompanied by appropriate deeds. Here it must be remembered that what are called just "good actions" are not Islamically speaking appropriate actions. Hardly once the Holy Quran uses the word *Khair* (good) in connection with actions. Almost everywhere the actions are qualified as appropriate, in the Holy Quran. The word used is *Salih*. The reason is that according to the Holy Quran only such a thing can be called good, as conforms with the needs and the circumstances. Anything that is done unheedfull of the prevailing circumstances will not deserve to be called appropriate. If we ask the people what the good actions are, they would certainly reply : the prayer, the fasting, the Zakat, the Haj and the Jihad etc. Whereas we learn from the Holy Quran that some Salat (prayers) are bad. Likewise, at times, fasting and giving of charity instead of doing good brings about the wrath of God. That clearly shows that just Prayer is no act of virtue. Had it really been an act of virtue, the Holy Quran would not have said

ویل للمصلین.....

woe to those who pray. Why would have God said that those who make a show of their Prayers—so that people call them pious and saintly—are cursed by Us. Likewise there are some fasts that bring down the wrath of God. For example if someone fasts on the day of Eid, he would become, from the Islamic point of view, a satan. If somebody performs Haj when he does not in reality fulfil all the conditions of Haj, or pays Zakat when he is not due for it, it would not be called an appropriate action.

The Hadith

It is reported by Hazrat Abu Huraira, may God be pleased with him, that he heard the Holy Prophet, peace and blessings of Allah be upon him, say: "Verily the day Allah created Mercy, He created it in one hundred parts. Out of these one hundred parts, He retained 99 with Himself and He sent one part to this world for all the people. Were the Disbeliever to know the amount of Mercy that is there with Him, he would never be despaired of the Paradise.

"Likewise if the Believer were to come to realise the punishment that God can give (to the sinners) he would never feel himself safe from the hell."

The fact is that we must always remember that God's mercy is so great that we should never be despaired of any good that we would like to come to us. God is so merciful that if He wills, He can grant us whatever we beg Him to give. On the other hand we must know that none of us is sinless. Sin, if it is not pardoned, brings down punishment. Why should then we become unmindful of our sins. We should always be asking for forgiveness and should always be trying all we can not to commit sins. Forgiveness is there, no doubt. But who can say or who can be sure as to which sins of his are forgiven'. We should therefore always keep this thing in mind that sins have to be shunned and virtues have to be made a part of life.

We should also constantly pray to God that He may enable us to win His pleasure, for, that is the real and true paradise.

DO YOU TELL !..!!

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Do you tell others what Ahmadiyyat stands for ?

Do you tell others what Ahmadiyyat has done for the world as well as for the Muslims ?

Do you tell others what Ahmadiyyat is doing all over the world—the zeal and vigour with which it is spreading Islam all over the world ?

Do you tell others that human problems can be solved by acting upon the teachings of Islam as interpreted by the Imam of this Age ?

Do you tell others that the only world-wide organised Jamaat that is, day and night, busy in preaching Islam is the Ahmadiyya Jamaat?

Do tell all these things –and quite a number of other important things—to all those who come in contact with you. Almost every body wants to know these things and it is your duty to tell them.

ASSALAMO ALAIKUM

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— 1 —

THE Holy Prophet, peace and blessings of Allah be upon him, says: You will not enter paradise (i.e. you will not deserve to enter paradise) if you do not love one another. Should I tell you something that if you do it you will be loving one another ? You should say Assalamo Alaikum to one another very often.

— 2 —

Somebody asked the Holy Prophet, peace and blessings of Allah be upon him, what was the best virtue in Islam. The Holy Prophet replied : that you feed others and you say Assalamo Alaikum to one whom you know and also to the one whom you do not know.

— 3 —

The Holy Prophet, has told his followers that one of the six rights that a Muslim has over the other Muslim is that he should be greeted with the words Assalamo Alaikum.

— 4 —

The Holy Prophet, peace and blessings of Allah be upon him, remarked that he who takes precedence over the other in saying Assalamo-Alaikum is nearer to God. He is also reported to have said that he who does so is free of pride.

— 5 —

The Holy Prophet, peace and blessings of Allah be upon him, says : The younger one should say Assalamo Alaikum to those who are older than he is ; the one who is walking should say Assalamo Alaikum to the one who is sitting and those who are few should say Assalamo Alaikum to those who are many in number.

— 6 —

It is also reported from the Holy Prophet that he said, "when you reach a place of meeting you should say Assalamo Alaikum to the gathering and when you want to depart from there, you should again say Assalamo Alaikum."

— 7 —

It is reported by Hazrat Imran bin Haseen that once somebody came to the Holy Prophet, peace and blessings of Allah be upon him. He said Assalamo Alaikum and sat down. The Holy Prophet (after replying to the new comer) said "Ten" (By this he meant that the mode of greeting of the new comer made him deserving of ten rewards). Then another person came and said Assalamo Alaikum wa rahmatullah and sat down. The Holy Prophet remarked : Twenty (and he meant that he deserved twenty rewards, ten more than the first person because he had added wa rahmatullah to his greeting of Assalamo Alaikum). A short while after that another person came. He said "Assalamo Alaikum wa rahmatullah wa barakatohu". The Holy Prophet remarked "Thirty" i.e. he deserved thirty rewards ten for Assalamo Alaikum, ten for we rahmatullah and ten for wa barakatohu.

— 8 —

It is reported by Hazrat Anas, may God be pleased with him that the Holy Prophet said "O my son,

when you enter the house you should say Assalamo Alaikum to the inmates ; it will be a source of blessings for you and for the people of your hou ehold."

The Holy Prophet also said, when you go out you should bid goodbye to your people by saying Assalamo Alaikum.

— 9 —

The Holy Prophet is reported to have said "You should say Assalamo Alaikum (when you meet somebody) before you start talking to him.

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Assalamo Alaikum. Let us make use of this form of greeting on all the occasions and all the times. (The sayings of the Holy Prophet, peace and blessings of God be upon him, quoted above have been collected and arranged for an article published in the Daily Al-Fazl, by Maulvi Rafiq Ahmad Shahid, Ahmadiyya Missionary, stationed at Kohat (Pakistan).

The Message of Ahmadiyyat

(Continued from the last issue)

One of the misunderstandings of those who are ignorant about the teachings of the Ahmadiyya Jamaat is that they think that the Ahmadis do not believe in predestination. That is not a fact. We do believe that God's command is operating in this world and it will continue to operate till the end of the days. And whatever He has destined to happen cannot be altered by anyone. What we are opposed to is that when a thief steals, and one who does not pray, misses his prayer, and the lier tells the lie, the fraudulent person plays a trick, the murderer commits a murder, and the evil doer does something evil — all of them should attribute these vicious things to God the Almighty and they should try to blacken the face of God with the blackness that should have covered their own faces. Our point of view is that God has made two canals— one of destiny and the other of planning—to run in this world and in accordance with

بينهما برزخ لا يبغيان

(Between them is now a barrier ; they encroach not one upon the other) these two canals are distinctly separate from one another, never coming together. The planning has its own field and likewise the destiny also has its own field. Where God's destiny has to work, planning cannot step in and where planning has been made essential, we should not expect to gain favour from the destiny without doing anything by ourselves : acting different to that will bring nothing but ruin. We, in fact, are opposed to hiding our ill deeds under the cover of destiny and justifying the undesirable results of our shortcomings by blaming the fact of predestination. We do not agree with looking towards destiny where God wishes us to work hard, for the consequences of such an attitude can only be dangerous.

The Muslims left everything to their destiny and abandoned playing their own part, which was so very essential for the onward march of the nation. The result was that in addition to having fallen back in respect of their religion, they lost the world also. If they had kept it in mind that where God has opened the avenue of planning, they should have acted according to it instead of leaving things to their destiny, they would not have gone from bad to worse.

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LET'S LIVE ISLAMIC LIVES

— *Hazrat Sayyeda Umm-i-Matin* —

The President of the Lajna Imaillah, Hazrat Sayyeda Ummi Matin, recently visited Karachi. Taking advantage of her presence there, the Drigh Road branch of the Lajna held a meeting to welcome her and also to afford her an opportunity to address the members of the branch.

After the recitation of the Holy Quran and the Address having been presented to her, she said :

"When I saw the programme of the activities of the Lajna all over Karachi I did not realise that there was such a large membership of this branch. Had I been able to realise that I would have given you more time than I have done for, it is quite essential that wherever there are a larger number of Lajna members, enough time should be devoted for them so that they can learn more and be more useful to a larger sphere. Whenever I have the opportunity of visiting Karachi again, I shall keep this in mind and devote more time for your branch.

"The report that has been read just now shows that there are no less than 250 members of the Lajna and 104 members of the Nasirat. It is very encouraging. I should like to express my thanks for the sentiments that have been expressed in the Address and I pray to God that He may continue increasing our affection for one another and we may be able to achieve the objectives of the Lajna which, no doubt, are very lofty.

"The poem that has been read by a member of the Nasirat indicates that we would not succumb to the western influences. The fact is that the times through which we are passing and the circumstances in which our younger generation has to lead its life, demand that we must keep away these young people from the western influences. Of course it must be remembered, as a matter of principle, and it is a saying of the Holy Prophet Mohammad, peace and blessings of Allah be upon him, that there are people who make sweeping statements without making any reservations. They can never be correct in all the ways and in every respect. As an example of such statements is that everything that is western is bad. Islam is neither western nor eastern. It is a universal religion. Islam has brought the message of love for the people who live in the North and South and East and West. We should therefore never be inclined to thinking that there is something which should be exclusively termed as western or eastern or northern or southern. When we say that westernisation is bad and we should safeguard against our new generation following the civilization of the west, what we really mean is that we should shun the Christian civilization, for, the western civilization, in this age, is nothing more than the christian civilization and her culture is also very much influenced by Christianity.

"You must remember that when Islam will spread in the world, you

will find it in the east and the west and you will find it in the south and the north and in all these places its flag will fly high. This is what we have been told by our beloved Chief, the Holy Prophet Mohammad, peace and blessings of Allah be upon him, and this was really the aim of his advent. When we say that we should shun the western civilization, it really and truly means that we should not adopt such things as the Christian religion has, knowingly or unknowingly, infused in its followers.

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"When we adopt the civilization and culture of a certain nation, the love of that nation and their religion too begins to take roots in our heart. That is why we have to be careful in adopting the ways of life of the other people. Otherwise the Holy Prophet, peace and blessings of Allah be upon him, has exhorted us that whatever is good we should take it from wherever we might get it. At the same time if there is something bad in our own social circle, we should abandon it. The Holy Prophet has also said that everything that is good is like the lost property of the believer and he does take it from wherever he gets it. Who can deny the fact that the good points that the westerners have adopted or inherited, if they are really good, they have been taken from no where but Islam - it is most unfortunate that the followers of Islam have abandoned those things and the westerners have adopted them and now they call them their own. For example, take the case of the truth. The stress that Islam has laid on truth is unparalleled. No other religion has gone to that extent. Islam has also laid great stress on cleanliness and it can be said without any fear of refutation that the stress that Islam has laid on it is much more than the stress laid on it by any other religion. But how painful it is that the followers of Islam have now no appreciable standard of cleanliness - especially as compared with the western people. If we now say that we should not follow the western people in this respect, it would be nothing short of cruelty, for, cleanliness is really a teaching of the Holy Quran and it should be our way of life more than that of anyone else in the world. This is the teaching of the Holy Prophet imparted to us for our benefit. The Westerners adopted all those things which had made the Muslims of earlier days victorious in the world. The westerners have, in this age, achieved great success through those principles, while the Muslims have been left behind. When, keeping this difference in view, I say that the western ways of life should not be adopted, what I really mean is that the things that are the outcome of the Christian teaching should not be adopted. Such aspects of the western civillzation as are deeply influenced by Christian religion should be shunned. And who can question the fact that the liberty amounting to licence that is being sought now, rather being indulged in, is the result of our new generation trying to follow the ways of life adopted by the western people. Our young people seem to be very happy doing so, as if it is a matter of pride for them that they are westernising themselves. There is no doubt about it that the civilization of the West is glistening and apparently very fascinating, but let it be realised that it is altogether hollow with no substance at all. The West itself is tired of it and it is anxious to get rid of it, but it finds no way out. How strange it is that the complications of life which are a matter of disgust for the people of the west are luring our people who seem to be so fond of them.

The morality that the Holy Quran teaches is a complete and comprehensive code of life and no other religion in the world presents it that way, nor has any other nation ever displayed it in its day to day life. But what a pity that even the Muslims are not acting on it, in this Age Truly speaking if the Muslims did act upon it in this Age, they would become the best nation and nobody would be able to defeat them. Of course we must bow down to God in gratefulness to Him that He has shown us His face - bright face - through the Promised Mahdi. We have seen hundreds of signs being fulfilled. We have witnessed the fulfilment of His promises through the Promised Messiah, peace be on him, and his Successors. That is the reason why the Ahmadi men and women should have unparalleled faith in the existence and All-mightiness of Allah. But sorry to say that there are some among us who falter. We have to put them right by increasing and strengthening their faith. We have to take care of such men and women, and boys and girls and we have to see to it that their faith in Allah is strengthened. How much the Promised Messiah, peace be on him, was anxious to see his followers fully reformed, could be assessed from his following words. He says :

"I have a great burning in my heart that the Jamaat may bring about a pious change. The Jamaat has not so far come upto the standard that I have in mind and when I think over their condition I find myself as if :

لعلك باخع نفسك ان لايكونوا مومنين

(So it may be thou wilt grieve thyself to death sorrowing after them if they believe not in this Discourse) He also says :

"I do not like that a few words should be learnt by rote like a parrot, at the time of Baiat ; that is of no avail at all. You should try to know about the purification of the heart, for that is what is needed most. Bring about a change in yourself ; you should become a new person altogether."

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In his exhortations to the Jamaat, the Promised Messiah, peace be on him, has laid great emphasis - and repeatedly too - on the object of his advent being the infusing of a perfect faith in God in the hearts of the people - the faith that should bring about a pious change and keep the people away from the evil deeds and grant them a new life. He says :

"It is for this reason that I should like to infuse a faith in God that whosoever has it should be immune to sin's poison and as if his nature has worked out a change in itself. As if it has caused a death to itself and gained a new life. Instead of being pleased with sin, one should hate it."

It has now to be seen that having joined this community whether we have brought about a pious change in ourselves or not. If we have not brought about the required change in ourselves, how can we do that now ; it must be the change in accordance with the wishes of the Promised Messiah, peace be on him.

Of course it can be said that those who lived in the days of the Promised Messiah, peace be on him, had seen his sacred face, they had heard him talk face to face and they were witnesses to the fulfilment of the signs and that is how their faith was strengthened and they could bring about a pious change in their lives. Those days are no more. A Prophet appears in the world to sow

a seed. The Promised Messiah also did that and then passed on to his Creator. The worldly people thought that his Jamaat would now come to an end. The troubles and tribulations raised their head. But the people are now a witness to the fact that God's help is with this very Jamaat through the Second Manifestation i.e. Khilafat. The Jamaat which could otherwise be scattered is firmly united and making progress under the leadership of its Khalifa.

At the time of the passing away of Hazrat Khalifatul Masih I, the Jamaat once again went through another trial and it was apprehended that the membership might be scattered but the world cannot but bear witness to the fact that he who is supported by God cannot perish. Those who had perfectly trusted in God were vouchsafed such a Khalifa who infused a new life and a vigorous spirit in the Jamaat. After the passing away of the Second Successor, may God be pleased with him, the blessings of God continued to be with the Jamaat through the third Khalifa.

You have not witnessed the days of the Promised Messiah. peace be on him. Even there are some among you who have not seen the days of the First Khilafat. And likewise there are some among you who did not have the opportunity of witnessing the early days of the Second Khilafat. When a Jamaat makes progress, every type of people enter its fold and some of them bring their shortcomings with them and thus influence others in the Jamaat adversely. It is this very fact to which the Holy Quran points in the words :

اذا جاء نصرالله و الفتح و رايت الناس

يدخلون فى دين الله افواجا فسبح بحمد

ربك و استغفره انه كان توابا

But we have a firm faith in the living God. We should try all we can to be true servants of His and thus give a perfect example to the world. Let the people of the world realise that the true servants of God are none but the Ahmadis. Let us love God and let this love of God make us love the fellow beings and let us work for their good. The whole of the life of the Holy Prophet, peace and blessings of Allah be upon him, could be described in the words :

ان صلوتى و نسكى و محياى و مماتى

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لله رب العالمين

And this should really become the object of our life. Our life, our acts of worship, our death, our sacrifices - all these should be for the sake of God. We should do our duty towards our Creator and we should also do our duty towards our fellow beings. Of course this can be made possible only if we study the Holy Quran with full understanding of its meaning and significance. We should study the Hadis so that we can make ourselves conversant with the life of the Holy Prophet, peace and blessings of Allah be upon him. And this we should do in order to follow him in all the details. We should study the writings of the Promised Messiah, peace be on him. The way he has presented the life of the Holy Prophet is full of love and it simply is not possible that on reading his books one should not be immersed in the love of the Holy Prophet. Whatever we might be engaged in, we must keep in mind that none of our words or deeds should be against the teachings of the Holy Quran, nor should it be opposed to the practical example given by the Holy Prophet. God's attributes have been manifested in

this world through the person of the Holy Prophet and He has placed him at such a high pedestal that He says :

قل ان كنتم تحبـون الله فاتبعـونى

يحببكم الله

(Tell them that if you love Allah, you should follow me, and then Allah will love you). In other words if you want to give a proof of the love of God you should follow the Holy Prophet, peace and blessings of Allah be upon him. You should try to imbibe the same conduct and character as that of the Holy Prophet. That will make you deserving of the love of God. The fact is that now the love of God has been conditioned, till the last day of this world, with the complete obedience and loyalty to the Holy Prophet. None, who keeps himself away from the Holy Prophet, can achieve the love of God.

God, the Almighty, also says :

لكم فى رسول الله اسوة حسنة

That is, you should try to learn the ways of the Holy Prophet. In him you have a perfect example. The Muslims of earlier days acted upon this command of God and followed the footsteps of the Holy Prophet. Whichever country they conquered and to which ever Land they went, they taught the people high morals and laid the foundation of a new and more beneficial civilization and gave them a decent culture. In this age the European nations are talking hoarse of morality and pose as if they are the teachers of the world in this respect. But where from did they get this morality? It is the Muslims who conquered land after land--Greece, Rome Spain, Africa—and established Governments there. There they taught morals and the whole world looked towards them for this aspect of life. If ever they left a country which they had conquered, the citizens wept for them and prayed for them to come back. The Europeans have, in fact, learnt the morals from the Muslims but it is a pity that the Muslims have, after 1400 years, forgotten their teachings. The others have adopted these things and flourished. After 1400 years God has once again held the hand of the Muslims and has graciously granted them means of guidance. He has raised a Messenger for our reformation. It is in no way true that if one loses morals, one cannot regain them. The Holy Prophet says :

لكل داء دواء الا الموت

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That is, every ailment has a cure. Same is the case with the spiritual diseases. Of course it is conditioned with one thing and that is (as God says in the Holy Quran) :

ان الله لا يغير مابقوم حتى يغيروا ما

بانفسهم

Allah does not change the condition of a people unless they make determined efforts to get rid of the evil. He also says :

و الذين جاهدوا فينا لنهـدينهم سبلنا

He who makes an effort eventually succeeds and reaches his destination. We should therefore try all we can to get rid of our spiritual and moral weaknesses and we should work so hard for it and make so great a progress that we should become a guiding light for the world. Let us reform ourselves. Let us bring up our children in the right way and let us give them religious education and make them true Muslims. Let us make our children the lovers of Islam and let us see that they dedicate their lives for the service of their noble religion. That and that alone will bring the day of the victory of

Ahmadiyyat nearer. The promises that God has given to the Promised Messiah are true and must be fulfilled. It is upto us to make ourselves deserving of the grace of Allah. The truth must spread and its spreading will certainly come to pass.

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The Promised Messiah says : If the question is, as to what have we done, we can't answer it. The world itself will know as to what we have done for the people. Of course we can say this much that the people come to us and they ask forgiveness from God. They become humble and meek and their evils are removed and they become people of lofty character. They begin to grow like the greenry and they start becoming better in their conduct. One does not make all the progress instantaneously. Even the law of nature draws our attention to the fact that the growth takes place gradually. We hope that the truth will spread and a pious change will come over the people. This is not my work. This is the work of God. It is He who has destined that the truth should spread and piety should take roots. The world has been defaced ; it is being eaten up by the worms. Only the shell has been left—there is no kernal there. But God has now willed it that man should be purified and no blot should be left on him. It is for this reason that He has established this Dispensation.

In order to become an example for the people we should pay special heed to two things. First, we should be mindful of the way we dress and the way we address the people. We should be sweet mouthed, we should be impressive and we should present our view point in such a way that others can understand us easily—that requires us to be fully conversant with religious matters. The way we dress and the way we address must invite the attention of the people towards us. Islam does not prescribe any dress for you ; it only tells you to dress up nicely, not to show your nakedness. The Holy Prophet, peace and blessings of Allah be upon him, says that modesty is a part of faith. The girls as well as the women are being swept away by the modern way of dressing which is nothing short of nakedness. The dress that displays certain parts of body makes you deprived of faith, so says the Holy Prophet. You must have read the Hadis which is a prophecy of the Holy Prophet, peace and blessings of Allah be upon him, and he says that in the latter days there would be women who would seem to be dressed but actually they would be naked. Such women have been cursed by him. You should therefore dress and move about in such a way that it should not go against the dictates of the Islamic Shariat. How strange that we should claim to be calling the people towards Islam and acting ourselves according to the western way of life. We cannot win the world with this kind of contradictions in our lives. This also must be remembered that piety is of great importance and we must lay all the necessary stress on worship of our Creator ; we should offer supererogatory prayers and we should remember God much. We should give high education to our children. We should shun the un-Islamic customs especially such as waste our time and money and produce no good results at all. You must remember that you cannot draw the iron to yourself unless you become a magnet. In fact you should mould your lives in such a way that the people should be drawn to you automatically and that can be made possible only if your lives impress them extra-ordinarily. You must love one another. You must be sympath-

etic among yourselves. You must help the poor and have affection for all the people. The Promised Messiah, peace be on him, has included sympathy for all the creatures of God, in his conditions of Baiat. This condition says : I will love the people and have no malice for anyone nor will I have ill feelings for others. Along with all these things you must respect and obey the authority in the organisation of the Jamaat. Everybody who is put in the place of authority is (directly or indirectly) appointed by the Khalifa himself. Anyone who disobeys this authority, really disobeys the Khalifa himself. The very secret of the onward march and progress of Islam lies in obedience. The Daily Prayer also teaches us the same lesson. We get up, and we sit down and we go to prostration along with the Imam—the man who leads the prayer. The fact is that the whole of the Islamic teaching revolves round the obedience to Allah and obedience to His Messenger and obedience to the constituted authority. You should always maintain a strong link with the organisation and with the Jamaat and you should always infuse the love and loyalty of Khilafat in the hearts of your children. This (Khilafat) is a great reward granted by God to the Ahmadiyya Jamaat. I have said it in my speeches before that this reward is conditioned with some terms. So long as a people keep themselves deserving of this reward, they continue to hold it. We should therefore try all that lies in power to continue deserving this reward and we should incessantly pray to God that we should be attached with Khilafat. We should pray for the dominance of Islam and we should pray that we may witness the fulfilment of all the prophecies of the Promised Messiah in this respect. We should also pray to God that we may win the love and pleasure of God and our next generation may be prepared to make greater sacrifices and may carry the flag of Islam to all the parts of the world. May the next generation of ours be filled with the love of God, and the love of the Holy Prophet, peace and blessings of Allah be upon him, and may they obey all what the Holy Prophet has said and may they take pride in sacrificing their lives for the sake of Islam.

May God enable me and you all that there may be no contradiction in our words and deeds and whatever we say in words, we do put it in action also. Amen.

REACH EVERYBODY

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We have to deliver our message to the whole world. A few Missionaries can blaze the trail but they certainly cannot reach everybody — practically everybody — and therefore it is the duty of all of us to reach as many people as we can. Reach them personally or through literature. Let the people know what God's plan is to save them and to make them a success in this world as well as the next world.

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TAHRIK-I-JADID,
RABWAH.

Tahrik-i-Jadid

The purpose of Zakat in Islam

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Today is the thirty-first of Dec. and that brings us to the end of the year. And the ending of a year is very much connected with the payment of Zakat. People always think that it is at the end of the year that the Zakat has to be paid. That is very erroneous. No doubt Zakat has to be paid at the completion of a year, but the completion of a year has nothing to do with the ending of a year in the same sense as the year 1958 has ended or is ending today. The completion of a year for the payment of Zakat means that it is full one year that you have owned a certain amount. It is like this. If you own a certain amount of money on which Zakat has to be paid, for full one year - maybe from 15th of March to 14th of March next year, then the completion of the year for you will take place on 14th of March and not on 31st of December.

I have said all this even before starting my subject because every good Muslim wants to know when to pay zakat and some are confused as to what they should do about it. Please note : Zakat has to be paid for an amount which has been with you for full one year starting from any day. This amount is fixed at almost £ 20. That is the minimum on which Zakat should be paid.

Now I come to my subject. As you know my subject is 'The purpose of Zakat in Islam.' What is Zakat ? What is the idea behind it ? Who has to pay Zakat and to whom ? These are some of the questions that will have to be answered if the subject is to be dealt with at some length.

What is Zakat ? Zakat is a tax which Islam levies on the Muslims in order to enable the State to run its affairs and it is one of the fundamental pillars of Islam. Literally Zakat means purification. And this word has been used in various places in the Holy Quran either in its literal meanings or as an Islamic term. As for its literal meanings we may refer to the Suratul Juma where God says :

يسبح لله ما فى السموات و ما فى الارض
الملك القدوس العزيز الحكيم هو الذى
بعث فى الاميين رسولا منهم يتلوا عليهم آيته
و يزكيهم و يعلمهم الكتاب و الحكمة
و ان كانوا من قبل لفى ضلل مبين .

Did you hear the word *Yozakkihim* ? It is from the same root as Zakat. The translation of the verses recited is this : Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise. He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance.

In this meaning of the word, Zakat has been used quite a number

of times in the Holy Quran. Everywhere it denotes purification.

As for its use as an Islamic term, it takes different shapes. It has been called Zakat, Infaq which means spending benevolently and *Ihsan* which means the doing of good. I do not think, I need quote all the verses of the Holy Quran where these words occour. The Hadith makes much more use of the word Zakat, and even makes it much clearer for us to understand. For example, there is a Hadith which says that Zakat is taken from the rich and distributed to the poor.

Why should this Zakat be taken at all? Well, Islam has a very good answer to it. Islam says, that all the means which help in producing the wealth have been created by God for the benefit of the whole humanity. It is just a matter of chance that at a certain time a certain means may be in the possession of X or Y or Z. Originally, it was meant that all the means should be utilised by all the human beings. More than that, anybody who possesses any amount of wealth must realise that it was not he alone who produced it. The efforts of many people had gone into its production. In some cases you even do not know who and who has struggled for the production of the wealth that is now in your hands. That being the case Islam lays it down that the poor people must not be forgotten; wealth should be shared with them and the rules determining the sharing of the wealth have been put into white and black. Thus the principle of Zakat is based on the oneness of humanity and on the fact that God has an interest in all of us, whoever we might be. Isn't that what some people would like to call, the brotherhood of man and the fatherhood of God? It certainly is. How near we are to one another when it comes to the good points of various religions!

The next question is as to who is to pay Zakat. 'Every Muslim' is the answer to this question. Yes, every Muslim, who has got enough of wealth and by enough I really mean the amount which Islam has fixed. I have told you before that this amount is almost £ 20. This £ 20 must have been with you for one full year

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To whom should the Zakat be paid? This is a question of recent origin. Whenever there is a Muslim Government it has to be paid to it. When there is no Muslim Government in your country, it can be paid to any Muslim Society. You might like to ask: Why this discrimination between the Muslim and the non-Muslim Government? It is not a discrimination at all!. A non-Muslim Government will levy other taxes which you must pay. Therefore, the question of the payment of Zakat to non-Muslim Government does not arise. Of course, you can say that if Zakat is also a tax then would it not be taxing oneself doubly if a tax is to be paid to the non-Muslim Government and still Zakat has to be paid to some Society. It wouldn't. The Muslim Government would not levy only Zakat; it would levy other taxes also. Thus when we pay tax to a non-Muslim Government, the place of Zakat is still left vacant; it must be filled up.

Going deep into this subject we find that Zakat is also of two kinds. One which has to be paid to the Government. Two, which we have to pay to the poor by way of helping tnem. But please note, pay only to such poor as deserve it. Do not just pay and then make the man feel that he would be getting it all the time to save every other trouble of

earning his livelihood. Do good to the people as much as you can. But do good only to such as deserve it. Don't create a class of poor people who should always depend on your charity. That is why the major portion of your Zakat must be paid to some Society which will make a very good use of your money.

The Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, peace be on him, says : What is Zakat ? Yo'khazo minal omara-i-wa yoraddo ilalfoqara-i i.e. it is taken from the rich and given to the poor. In it, we have been taught a great lesson of sympathy. It brings the Muslims of various classes together and makes them into a strong nation. The rich have a duty of doing something for their poor fellowbeings. Even if Zakat had not been a religious obligation, we can easily understand that human sympathy demanded that the poor must be helped. But what do I see now ? If your neighbour is dying of hunger, you do not care for him in the least. You carry on in your luxurious ways. It must be remembered that human heart has a great wealth of sympathy. We read in the Holy Quran :

لن تنالوا البر حتی تنفقوا مما تحبون

i.e. you can never attain to righteousness unless you spend out of that which you love. You can't please God by giving away such things as are almost useless for you and you want to throw them away.

He further explained that it was real virtue to help the poor.

Before I close I should like you to remember that Zakat means purification.

Zakat is the charity taken from the rich and given to the poor. Zakat brings the rich and poor nearer to one another and thus cements the whole Muslim nation, Zakat is of two kinds i.e. one that has to be paid to the Government or to a religious Society and two, that which has to be paid to the poor directly.

Zakat which has to be paid to the Government or the Society has to be paid after the completion of one year. This is one of the pillars of Islam and one of the most useful pillars in our social life. May God enable us to obey His commands.

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Muslims will Defend the Honour of Pakistan

by Mallam Mohammad Giwa

Propaganda and Publicity Secretary,
Northern Elements Progressive Union, Lagos Branch.

The Daily Times of Nigeria published the following article in its issue for Friday. August 10, 1951. It was written by Mallam Mohammad Giwa, Propaganda and publicity Secretary, Northern Elements Progressive Union, Lagos Branch.

The article shows the extent to which the Ahmadiyya Missionaries influence the Muslims of other countries in favour of Pakistan.

Mr. Thomas Paine, an American writer once said : To argue with a man who has renounced the use and authority of reason, and whose philosophy consists in holding humanity in contempt is like administering medicine to the dead". He was quite right. In all walks of life, there are those who are unable to reconcile their acts with reason and sound judgment.

He who stocks the truth seldom makes any sale ; but those who stock falsehood are always welcomed in the world's markets, by the world's buyers. Error is no doubt an error by whomsoever it is committed. The truth never loses its value by whomsoever it is spoken.

The local Ahmadiyya Missioner, who is a Pakistani Muslim, has repeatedly appealed to the British Government in Nigeria, and particularly the Nigerian Press, against the corrupt use of the word "Pakistanism or Pakistanisation," to the annoyance of the Pakistan Government ; but his appeal fell on deaf ears. We, the members of the Northern Elements progressive Union are Muslims. Anything which affects the good name of the Government of Pakistan, nay, all Muslim countries affects us of the Northern Elements Progressive Union.

Mohammad Iqbal

Everybody is no doubt aware that Pakistan is a Muslim country. It is no exaggeration to state that anything which affects the Northern Elements Progressive Union, also affects Pakistan and all the Muslim countries throughout the world.

It was Mohammad Iqbal (died April 21, 1938) the Poet of Islam and Pakistan, who conceived Pakistan. He was not only a literary artist but also an eminent politician, a member of Provincial legislature, a great scholar of Jurisprudence, an educationist and a well-known lawyer. But, while his activities extended over many fields, it will perhaps be correct to say that his main work

was confined to poetry, philosophy and politics, and no student of Iqbal can fail to realise the fact that one common characteristic of all his achievements in the above fields is his fervent faith in the dignity of man.

Coming to politics the basic principle of all political activities according to Iqbal, should be the regard for human dignity. As such there could be no exploitation of one people by another.

During his life-time there were three political forces at work on the Indo-Pakistan sub continent: British Imperialism resurgent Hindu nationalism, and the Muslim nation. While Iqbal wanted to see India free from British domination, yet he could not bear to see one nation being subjugated by another.

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Political Problems

As a solution of this difficult problem he conceived Pakistan. Therefore to see one people dominated by another would have been derogatory to the dignity of man.

In his letter to Qaid-i-Azam Mohammad Ali Jinnah on the 21st. of June 1937, in which reference was made to the solution of the political problems facing the Indo-Pakistan sub-continent, Iqbal said :

"A separate federation of Muslim Provinces, reformed on the basis I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of non-Muslims. Why should not the Muslims of North-West India and Bengal be considered nations entitled to self-determination just as other nations in India and outside India are ?"

At a time when the success of one's political career was judged by the number of times a person was imprisoned, Mohammad Iqbal was regarded as reactionary, for the simple reason that he did not court imprisonment. In this connection he again wrote to Mohammad Ali Jinnah on 6th of October 1937. "Personally I would not mind going to jail on an issue which affects both Islam and India."

Thus it could be seen that Iqbal had courage and vision and according to him, Pakistan offered the only solution to the political tangle existing on the Indo-Pakistan sub-continent, and was the only step which could bring freedom to the various nations living in it.

An Appeal

That we, the members of the Northern Elements Progressive Union in Nigeria, should allow the good name of our Muslim brethren of Pakistan to be ridiculed and dragged in the mud, is a matter that is repugnant to all Muslim Northerners and can no longer be tolerated.

We also appeal to His Excellency Sir John Macpherson, Governor of Nigeria, who is also the representative of His Majesty the King George VI, to legislate against the corrupt use of the word "PAKISTANISM OR PAKISTANISATION," in the Nigerian Press.

(Daily Times, August, 10, 1951)

ISLAM—A LIVING RELIGION

Maulvi Mohammad Anisur Rahman Shahid says :

We are highly grateful to God that He has granted us a perfect and comprehensive Shariat in the form of Islam. It is a perfect code of life and it is of interest to note that all the Messengers who were raised by God before the advent of Islam were meant for specified localities or for particular people. As opposed to this, Islam is a universal religion and it has laid claim to this fact in the Holy Quran in the words :

ان الدين عندالله الاسلام

That is, the real and ever lasting religion in the sight of Allah is Islam. God also says in the Holy Quran :

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و من يتبغ غير الاسلام دينا فلن يقبل

منه و هو فى الاخره من الخسرين .

That is whoever follows any religion other than Islam, it will not be acceptable to God and in the Hereafter he will be among the losers.

These verses of the Holy Quran very clearly point to the fact that religion has reached its perfection in the form of Islam and it is this religion and this alone that is now acceptable to God. At another place, God says in the Holy Quran :

اليوم اكملت لكم دينكم و اتممت

عليكم نعمتى و رضيت لكم الاسلام دينا

That is, I have perfected your religion for the good of you and I have perfected My favours on you and I have chosen Islam for you as your religon.

There are quite a number of other verses in the Holy Quran which point to Islam being very comprehensive.

The fact is, that the Holy Prophet was a perfect man with the best of morals, and through him God has placed before the world an example that every body must follow. It is his being a perfect person that made him deserving to be given a perfect religion to the world through him. His religion is a living religion and that actually means that the blessings of this religion will continue till the end of the days. It will always uphold the dignity of man for all the days to come. No other religion can do that, for, their blessings are no more and no people can expect to benefit from them now. God has abandoned all the previous religions and He now grants them no succour at all. The Promised Messiah, peace be on him, throws light on this subject in the following words :

"If we look at the religions of the world we come to the inevitable conclusion that all the religions other than Islam have one or the other shortcoming, not because, they were false from the very start of theirs, but because God has abandoned them since the advent of Islam." That being the case the very object of following (to get guidance from them) them, has fallen short of human expectation. It is only Islam, which has no shortcoming and which gives perfect and unfaltering guidance, that can be followed to achieve the objective. The Promised Messiah, peace be on him, says :

"What is the object of religion? It is that we may gain full and per-

fect faith in the attributes of God and thereby get rid of our low passions and attain to the love and pleasure of our Creator ; that is in truth the paradise that will be presented to the people in different shapes in the next world."

Talking about the blessings and the sweet fruits that are gained by following the teachings of Islam, the Promised Messiah says :

The religion of Islam the excellences of which we have described does not depend upon the stories of the olden days nor we need to show the graves of the people to others. Islam is not a dead religion that we might have to say that it had great blessings for the people in the past and it has nothing to offer to the world now. One of the most laudable excellences of Islam is that it is always full of blessings and does not depend upon what it has achievd in the past - and even now it offers those blessings and the heavenly signs. The world will always need these things (and Islam will always supply these things). I believe in only Islam as the true religion and I take other religions as false and a bundle of untruths. And I realise that as a result of believing in Islam as the true religion there are fountains of light that are gushing forth in my heart. I have been shown, and told and made to understand that the perfect truth in the world is nothing but Islam. And I have been made to understand that all the blessings that I have been recipient of are the result of my following the Khatamun Nabiyyin, may peace and blessings of Allah be upon him, and also that the likeness of what I have received is not to be found in other religions, for, they are false."

The Promised Messiah peace be on him, also says :

"Our thanks in thousands upon thousands are due to God who has granted us such a religion which is a source of the God-realisation ; the like of it is not to be met any where in the world, nor is it to be seen in any other age. Our prayers in thousands upon thousands be for that sinless prophet through whom we entered the fold of this religion. Thousands upon thousands of the Mercies of Allah be upon the companions of the Holy Prophet, peace and blessings of Allah be upon him, who shed their blood to keep this garden green. Islam is such a God-showing and blessed religion that anyone who would follow it and act upon its teachings and hold strongly to its exhortations—as these things are mentioned in the pure word of God, the Holy Quran — he would see God in this very World."

The fact is that Islam is a true and living religion. Even the followers of other religions have admitted this fact.

Maulvi Anisur Rahman has quoted H. A. R. Gibb's "Whither Islam" and George Bernard Shaw to show that the non-Muslims also admit that Islam is a living religion and it can work wonders today as it did in the past).

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FIVE POINTS TO REMEMBER

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DIVINITY

Q. Was Jesus born without a father ?

A. Yes "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife : and knew her not till she had brought forth her firstborn son ; he called his name JESUS." *Matthew* 1 : 24-25.

Q. Was anybody else also born without a father ?

A. Yes. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him : To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace : without father, without mother, without descent, having neither beginning of days nor end of life ; but made like unto the Son of God : abideth a priest continually.—" *Hebrews* 7 : 1 - 3.

Q. Was Jesus son of God ?

A. No. "The Jews answered him saying, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God ; Jesus answered them, Is it not written in your law, I said, Ye are gods ? If he called them gods, unto whom the word of God came, and the scripture cannot be broken ; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God"— *John* 10 : 33 - 36.

Q. Did Jesus not call himself the son of God ?

A. He always called himself the son of Man. "And Jesus said unto him, The foxes have holes, and the birds of the air have nests ; but the son of man hath not where to lay his head."— *Matt. 8 ; 20, and many other verses.*

Q. Did his disciples not refer to him as son of God and does that not mean that he was the son of God ?

A. His disciples (as the Gospels say) did refer to him as the son of God but he spared no pains to explain what the term "son of God" could mean. (See *John* 10 : 35 quoted above) He also told the people that anybody who did good works could become the son of God. "But I say unto you, Love Your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; That ye may be the children of your Father which is in heaven."- *Matt.* 5 : 44, 45.

Q. Did a voice not come from the heaven saying : This is my beloved Son, in whom I am well pleased ? — *Matthew* 3 : 17.

A. Yes, it is said that a voice did come from the "heavens". But who can say that it really came from the heavens ? And who can say that it was the voice of God ? Did Jesus not explain as to what his sonship of God actually meant ?

Q. Is anyone else called the son of God ?

A. Quite a number of people. "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn - *Ex.* 4 : 22.

CRUCIFIXION

Q. Can a righteous person die on the cross ?

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A. No. "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree : His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day ; (for he that is hanged is accursed of God) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance". - *Deuteronomy* 21 : 23.

Q. Did he ever say that he would not die on the cross ?

A. Yes. He prophesied that he would not die on the cross. "Then certain of the scribes and of the Pharisees answered saying, Master we would see a sign from thee. But he answered and said unto them an evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it ; but the sign of the prophet Jonas : For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth." - *Matthew* 12 : 38-40

Q. How do you explain this prophecy ?

A. In this prophecy he compared himself with Jonas who had been thrown into the sea and who was swallowed by a whale. It was as a living man that he went into the belly of whale and as a living man he came out of it. That is how Jesus had to go into the heart of the earth (sepulchre). Had Jesus died on the cross, there would have been no resemblance between the two of them.

Q Was he worried about the death on the Cross ?

A. Yes, he was, and he prayed to be saved from it. "Then saith he unto them, My soul is exceeding sorrowful, even unto death, tarry ye here and watch with me. And he went a little further, and fell on his face, and prayed, saving, O my Father, if it be possible ? let this cup pass from me : nevertheless not as I will, but as thou wilt." - *Matthew* 26 : 38-39.

Q. Did he pray to God that he should not die on the cross ?

A. Yes, He did. See above (*Matthew* 26 : 38 - 39).

Q. Was his prayer heard ?

A. Yes. His prayer was heard. "Who in the days of his flesh, when he had offered up prayers and supplication with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." *Hebrew* 5 : 7.

Q. Is there anything to show that God had promiscd to save him from the Cross ?

A. Yes. In the first place the very fact that his prayer had been heard (see above) was proof positive that God had promised to save him from the cross. In

the second place when Jesus was on the cross and he felt that perhaps that was going to be the end of his life, he called upon God in these words: "and about the ninth hour Jesus crieth with a loud voice saying, Eli, Eli, lama sabachthani? that is to say My God, my God, why hast thou forsaken me?" - *Matthew* 27 : 46. That shows that God had actually promised to save him from the cross.

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Q. Is there anything to show that when he was considered to have died on the cross, he was still alive?

A. Yes. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." - *John* 19 : 34. Blood, as you know, does not come out of a dead body. He was alive at that time.

Q. Did the Jews seal his sepulchre?

A. Yes. They did seal his sepulchre and that is a proof of the fact that Jesus was still alive when taken down from the cross. The Jews did not believe that a dead man could come back to life and when they said that Jesus had prophesied to come back to life they really meant that he was still alive.

Q. Did Jesus show himself to the people after coming out of the sepulchre to prove that he had conquered death?

A. No. He did not. In the first place he disguised himself like a gradener (the sepulchre was in the garden) lest he be recognised.

In the second place, he told Mary Magdalene to inform his disciples that he would meet them at a far-off and secluded place. "Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." *Matt. 28 : 10*

If he had really died on the cross and had conquered death by resurrection he would have shown himself to the people openly.

RESURRECTION

Q. If Jesus did not die on the eross, do you think the question of his resurrection still arises?

A. No. It does not arise. If he did not die on the cross as he really did not, that means that he went into the sepulchre alive. His coming out from there would, therefore, in no case mean his resurrection from the dead. That is why the angels who were standing at the door of the sepulchre said to Mary Magdalene: "And as they were afraid, and bowed down their faces to the earth, they said unto them, why seek ye the living among the dead?" *Luke 24 : 5*

Q. Did he not make mention of his resurrection?

A. One Gospel says that he did. Another Gospel proves that he did not. "For as yet they knew not the scripture, that he must rise again from the dead." John 20 : 9. These words refer to Simon Peter and "that other disciple", and the occasion was their going to the sepulchre and not finding him there.

Q. Is there anything to show that after coming out of the sepulchre he was still the same man with the same physical body as before?

A. Yes. He asked Thomas to put his

fingers in his wounds to prove that he was still the same man. "Then saith he to Thomas, Reach hither thy finger, and behold my hands and reach hither thy hand, and thrust it into my side and be not faithless, but believing" *John 20 : 27*

"Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have" *Luke 24 : 39*

ASCENSION

Q. Can anybody go to the skies

A. No. Jesus said "And no man hath ascended up to heaven, but he that, came down from heaven, even the son of man which is in heaven." *John 3 : 13.*

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Q. Did Elijah not go to the skies ?

A. Although it is said that he did go ("And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into heaven." II Kings 2 : 11) but in reality he did not go to any skies at all. When Jesus was asked about Elijah's return he referred to John the Baptist and said that he should be regarded as Elijah who was to come. "And if ye will receive it this is Elias, which was for to come." *Matthew 11:14.*

Q. Is it not written in the Gospels that his disciples saw Jesus going up into the skies ?

A. The two Gospels (Mark and Luke) which contained such verses have now been changed. This is what was written before.

'So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" Mark 16 : 19.

This and some other verses (12 in all) have now been removed from the Bible. See Revised Standard Version. The Gospel according to St. Luke contained the following words:

"And it came to pass while he blessed them, he was parted from them, and carried up into heaven" Luke 24 : 51

These words have also been removed from the Bible. See Revised Standard Version.

That means that there is now no reference to his going to the skies in any of the four Gospels.

RETURN

Q. If Jesus has not gone to the skies, do you think he would come back from there at any time in future ?

A. The question is very strange. He who has not gone to the skies cannot come from there.

Q. Does Jesus say anything about his coming back ?

Yes. This is what he says: *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be"-Matthew 24 : 27*

Q. Does it not show that he will come back ?

A. It does not. First, because since he has not gone there, these words must not be taken literally. Second because another verse goes like this "And then shall appear

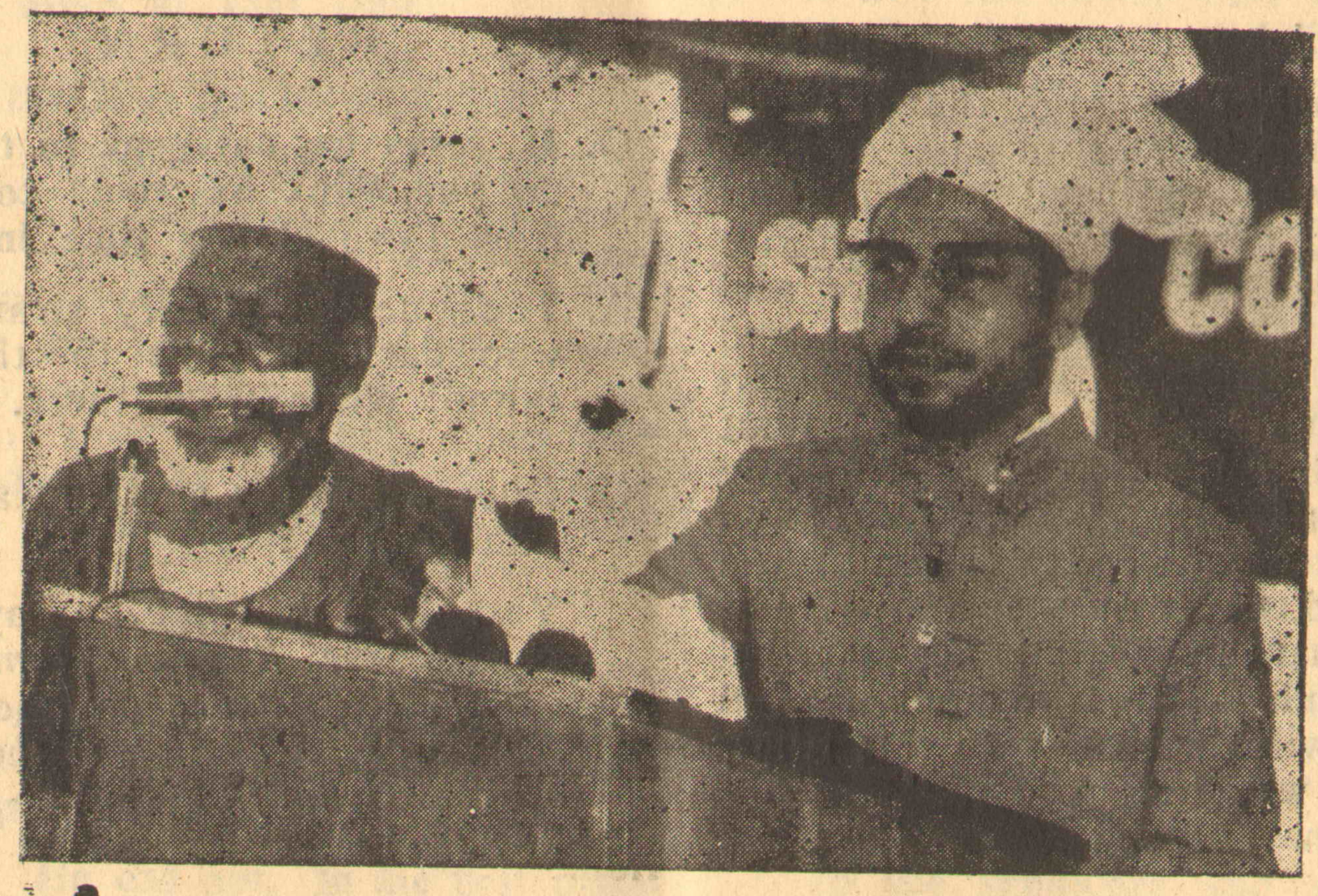
the sign of the Son of man in heaven."-*Matthew 24 : 30*

In fact just as John the Baptist appeared in place of Elijah who was said to have gone to the skies, some one else was to appear in place of Jesus Christ who also is wrongly believed to have gone to the skies, and for whom the Christians and the Muslims are waiting in vain. "Someone else" who was to appear in the place of Jesus Christ has appeared in the person of HAZRAT MIRZA GHULAM AHMAD, *peace beon him*, who was the Founder of the Ahmadiyya Community.

For further information on this subject or on any other religious subject, you may please direct your enquiries to The Managiag Editor Tahrik-i-Jadid Rabwah.

(Naseem Saifi)

Mr. H. O. Sanyaolu is interpreting the speech of Maulvi M.A. Shahid in Yoruba Language on the occasion of the 24th Annual Conference. Mr. Sanyaolu has been helping the Missionaries this way for the past 40 years.



مسٹر ایچ او سنیالو مکرم مولوی محمد اجمل صاحب شاهد کی تقریر کا
یوروبا میں ترجمہ کر رہے ہیں - آپ گذشتہ چالیس سال سے جماعت کی
ترجمانی کی خدمات سرانجام دے رہے ہیں

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Sister Ayesha Atkins of Troy, Dayton, U.S.A., addressed the following letter to the Troy Daily News (U.S.A.) and it was published on Tuesday, 10th June 1975.

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In fact a lot of things have to be explained to the readers of the newspapers all over the world. Use the columns of the newspaper nearest to you. Write to the Editors, and write as often as you can. You will find most of the Editors sympathetic, for, they want their readers to be educated on all the subjects, religion included.

To the Editor :

As-Salaam-Alaikum (peace be unto you).

Most dictionaries define Allah as the Muslim God. The Bible Dictionary (a version by Smith Petoubet) describes Allah as follows. Throughout the Hebrew Scriptures two chief names are used for the one true Divine Being—Elohim commonly translated God in our version and Jehovah, translated Lord. Elohim is the plural of Eloah (in Arabic, Allah).

The primary idea is that of strength, power of effect, and that it properly describes God in that character in which He is exhibited to all men in His works, as the Creator, Sustainer and Supreme Governor of the world. The name is never applied to a false God.

I would now like to take the opportunity to give my definition of Allah as I am a Muslim (one who submits to the will of God). Allah is the Supreme Being who creates us and sustains us without any effort on our part. All things that we need and on which our life depends are purely a divine favour.

He it is who shows us His signs and sends down provision from Heaven. He is Himself alive and bestows life on others, and nothing can exist without His support and assistance. All things had their origin in His command and He is the first cause of all causes. Allah it is who determines the best possible results of man's labour and who rewards us liberally. Allah possesses all perfect attributes, and His mercy encopasses all things. Allah has knowledge of secrets as well as of manifest things. He knows that which is past and that which is to come.

Allah is not the Creator and

(*Continued on page 29*)

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Ahmadis in U.S.A.

"Assalam-alaikum," or peace be unto you.

That's how members of the Islam faith greet people. "Most people greet one another with 'good morning,' but you never know if it's been a good morning or not. With our greeting, everyone wishes for peace," explained Sister A'Esha Atkins, a Muslim (Moslem) living in Troy.

Sister A'Esha, Sister Tayyibah Yaqub, and Sister Mominah Sadiqua Belcher, who are blood sisters, have all accepted the Islam faith during the past five years. Sister Tayyibah has been a Muslim five years, Sister A'Esha and Sister Mominah began studying last November and accepted Islam in March.

"People here don't understand our way of life," said Sister A'Esha, who, like her sisters, was born and raised here in Troy. "Submitting to Islam has been the most wonderful choice of our lives," she added. "We don't have to do any of the rituals, but we do it to please God."

A Muslim is one who submits to Islam." said Sister Tayyibah. "It is a religion of peace. There is no bigotry or racism in our religion," she emphasized. "We have found Islam to be peaceful and serene."

The sisters are members of the Ahmadiyya Movement which is the pure Islam of 1400 years ago. Prayers (salat) are said five times a day with the Muslims facing toward the East or to Mecca. The nearest Mosque is in Dayton and the headquarters for all Muslims is in Rabwah, Pakistan.

The unparalleled contribution of Islam is in the area of racial harmony and the brotherhood of the faithful.

Mohammad meaning "on whom be peace" is the Holy Prophet." "He was the last one sent by God and was the unifier of civilization and the most perfect man," explained Sister A'Esha. "We believe that Allah is the creator of all life."

The Promised Messiah Hazrat Ghulam Ahmad (1835-1908) claimed to be the Messiah for Christians, Mahdi for Muslims, Krishna or the Neha Kalank Avator for Hindus and Mesio Darbhmi for the Zorastrians, the Promised Prophet of every nation and reformer for this age.

The present spiritual head and third successor of the Promised Messiah is Hazrat Mirza Nasir Ahmad. "The Promised Messiah came in the spirit and splendour of Jesus 2,000 years ago," explained Sister Tayyibah.

The Koran is the Holy Book and one Muslims are quite proud of because the Arabic has remained intact through out history.

When the sisters are out in public they wear a long outer garment called a Jilbab with veils covering the lower part of the face. "We do not display beauty, shape or form to strangers. We unveil among family and close relatives only," said Sister Tayyibah. This is called the Purdah, the seclusion of women in society.

In Islam, women are known for chastity and modesty. Their marriage is honourable and they raise children in order that they become useful members of society. "In Western society the woman is free to mingle anywhere. In today's society there is murder, rape and killing of unborn

children. It is very amoral. The Muslims do not commit any violent acts she declared.

There has never been hostile reaction around here to our dress," says Sister Tayyibah of Troy's reaction. "People have been very inquisitive, of course. In the larger cities there are more Muslims and other religions so it's not so noticeable."

The women want to be active in the community and offer their services to those who need help. We are expected to help our fellow man." said Sister Tayyibah. Through our example we strive to follow the teachings of Mohammad," said Sister A'Esha. We have been taught how to attain nearness to God.

They study Arabic and say their prayers in Arabic. Sister Tayyibah's husband, Dhul W. Yaqub, also a Muslim, is teaching the women and their eight children Arabic. Sister A'Esha has six children, including one adopted and Sister Mominah has two children. They are raising them in the Islam faith. According to Sister Mominah, the children are learning Arabic better than they are.

Muslims are forbidden to eat swine or the blood of any animal (such as rare steak). Our husbands are very considerate and do things that will please us." said Sister Mominah.

At least once in their lifetime they will make a pilgrimage to Mecca in Saudi Arabia. The pilgrimage or "Hajj" is one of the five pillars of Islam and one of the five basic requirements to be a Muslim It must be made between the eighth and 13th days of the 12th month of the Muslim lunar year.

The Hajj inspires an unrivalled sense of soildarity according to its believers, because in this reunion, ties of brotherhood and love are forged among people of all nations. Today there are over 12 million Muslims all over the world.

"We don't do anything to please ourselves. We do it to please Allah. We are attempting to build a better society for our children. We hope to build our own schools some day and also have a community of Muslims in Troy, with a Mosque, so people can become more familiar with the religion," Sister Tayyibah said.

(Continued from page 27)

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Sustainer of any particular class or nation, but is the Creator and Sustainer of the whole universe, so all men are equal and we can all be Muslims. The sun lights up every corner of the world, so must the Word of Allah give lights to all nations. The Word of God is True Islam (complete submission to the will of God), the real object of man's creation.

40 : 13 "It will be said to them, 'This is because, when Allah alone was called upon, you disbelieved, but when partners were associated with Him, you believed. The decision now rests only with Allah, the High. the Incomparably Great..."

Jesus of the Holy Quran and the Bible

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by B A. RAFIQ

All through the centuries attempts have been made by the Christians to present the life of Jesus in a way that it is irreconcilably at variance with the idea of history in general and that of biography in particular. In their attempt to give to that conception a biographical form, we notice at once that form and matter have refused to coalesce. The Christ of Church is, in fact, no subject for biographical narrative, and the idea of making it one is not only modern but self-contradictory. The dogma and history which has been separately developed in the gospel narratives have made it impossible to find a true picture of Jesus—a Jesus of history.

As the Apostles drifted away from the real human Christ to the Christ of their thinking the natural and human aspect of Jesus' life became alien and irrelevant. The real truth about this great prophet of God was befogged to such an extent that it was easy for the dogmatical Christology to creep in. Thus a new figure emerged from the ruins of the real Jesus and it took the shape of the New Testament where one could see the numerous fragments of entirely contradictory hypothesis which composed his life story. The fabulous life of new Jesus as represented by the Evengelists appeared in a form which was brimful of miracles and supernaturalism.

The Holy Quran is not a record of the biographies of the ancient prophets and as such it does not give the details of their life stories. No doubt it has referred to the important events of their lives which have been incorrectly given in old books. It has rejected the accusation of the old writers concerning a number of biblical prophets and has given the true version of the events which had actually taken place. Several passages occur in the Holy Quran which correctly portray the truth of the life events of Noah, Abraham and his sons : Jacob, Joseph, Lot ; Moses and Jesus (peace be on them all).

It is needless to go into all the points of differences between the Quranic and the New and Old Testament versions of these prophets which undoubtedly could form an exhaustive subject of its own. For our purpose we take a few instances which perverted the common sense and defied all reason and then we shall compare them with the Quranic narration of those events.

The New Testament tries to depict certain scenes of the life of Jesus but Quranic version pertaining to those occurences are most convincing as it gives a lead in clearing those black spots and removing the dirt which has covered the life story of the man Jesus. Such stories are numerous in the Gospel accounts that abound in fantsay, imaginative descriptions, dogmatic assertion monstrous improbabilities which encircle him and are incompatible with true facts.

The Jews, too, have brought accusations against the man whom they crucified. They considered Jesus as an imposter ; an illegitimate son (God forbid) of Mary who met the accursed death on the cross. They took him as a false Messiah, rejected him as their King, refused shelter and food to him, mercilessly pelted him with stones, brought false accusations against him, had him tried in the court of Pilate and succeeded in putting him on the cross. They, according to the Old Testament, considered him as a man who had died an accursed death on the cross. The Evengelists merely shifted this question in the vague terminology of resurrection and glorified him as a man who was victorious over death and disgrace.

The Holy Quran has given the straightforward truth about these untrue assertions of the Jews. Concerning Mary, it upholds her character and exalts it with words, like 'pious' 'chasteful' 'truthful' ; and a great worshipper of God'. The Holy Quran does not blemish her character at all and does not lay any accusations at her door. About her conception the view of the Holy Quran is unimpeachable. According to it the angel brings the glad tidings to her in these words :

> 'O Mary, Allah gives thee glad tidings of a Word from Him ; his name shall be Messiah, Jesus son of Mary, honoured in this world and the hereafter, and of those who are granted nearness to God ; and he shall speak in the cradle and when of middle age he shall be righteous. She said, "My Lord, how shall I have a son, when no man has touched me ?" He said, 'Such is the way of Allah'. 'He creates what He pleases. When He decrees a thing, He says to it, 'Be' and it is." (3 : 46-48)

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Now a Jew might laugh at the suggestion and say that how could any virgin give birth without having come in contact with a man. A look at Encyclopedia Britannica under the title 'Virgin Birth' can open one's eyes that such births are possible and within the bounds of nature, though rare. The medical science believes in such births. The Holy Quran says :

> "Surely the case of Jesus with Allah is like the case of Adam. He created him out of dust and then said to him 'Be' and he was."

If the Jews believed in the story of Adam, they could reflect on the wonderful creative powers of God. They would not have charged Mary for having committed any sin. In the statement of the Holy Quran there is no contradiction or inconsistency. It boldly asserts the innocence of Mary in her dilemma.

As to the death of Jesus on the cross the Quranic conception is quite clear. It denies the allegations of the Jews about Jesus' death on the cross in the words :

> "And they saying 'We did kill

the Messiah, Jesus son of Mary, the Messenger of Allah ; where— as they slew him not nor killed him by crucifiction, but he was made to appear like one crucified, and those who differ therein are certainly in a state of doubt about it, they have no definite knowledge thereof, but only follow a conjecture ; and they did not convert their conjecture into a certainty ; on the contrary Allah exalted him to Himself and Allah is Mighty wise."

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In these crystal clear words the Holy Quran lays aside the doubts of the Jews and the Christians who also believed in Jesus' death at Calvary. It appears that the victim was put on the cross where, after a short time, he was made to appear like one crucified. He had not actually died when taken down from the cross and the Jews who had him put on the cross were certainly in a state of doubt as to his actual death. We shall, however, come to this subject later on and show that he was not irrevocably dead when he was taken down from the cross.

The Holy Quran while rejecting claims of the Jews and of the Christians about Jesus' death on the cross says that he died a natural and not an accursed death on the cross. It says :-

> "When Allah said 'O Jesus I will cause thee to die a natural death and will exalt thee to Myself and will clear thee from the charges of those who disbelieve thee and will place those who follow thee above those who disbelieve until the Day of Resurrection, then to Me shall be your return."

Having met these objections let us now turn to the Gospels and see what they have to say about Jesus.

The Gospel accounts describe Jesus as a haughty, rude and an insulting man. He was rude to his mother in particular and to his relations in general. Thus while performing the miracle of wine at Cana he is said to have addressed his mother in the rudest possible manner "Woman, what have I to do with you", clearly breaking the bounds of decency and rules of good mannerism and obedience to parents. Again, all the synoptists mention a visit of the mother and brethren of Jesus, on being apprised of which, Jesus addressing the disciples, declares that they were his mother and brothers (Math 12 : 46, Mark 3 : 31, Luke 8 : 19). Whatever the object of the visit may be, if we consider this as true, then it was sheer rudeness on the part of Jesus to publicly disown his mother and brethren. This case indicates that Mary and his brethren had nothing to do with his preaching and they unlike the disciples were far removed from his message and like the Jews opposed his claims

The fact is that Mary was his first disciple as she was told by the angel even before her conception that the one who would be born to her would be the Messiah. Hence there could not be any reason to exclude her from the list of his disciples and treat her in the infamous manner.

The Holy Quran never accepts for a moment these allegations of John and the synoptists. It portrays the obedience and love of Jesus for his mother in the following words :-

"And He has made me (Jesus) dutiful towards my mother, and He has not made me haughty and unblessed." (19 : 32)

(To be continued)